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gestion to this effect, to omit henceforth the publication of such articles. Nor do we believe that the *highest* class of Jewish papers and Jewish scholars would desire this to be done.

Jewish theories of Messianic Interpretation.—The question often occurs to Christian students, in accordance with what theories do Jewish scholars interpret these so-called Messianic passages? While much that is regarded as Messianic by Christians, is not so regarded by Jews, there still remains a large amount of that which both will accept as referring to a coming Messiah. This element is recognized by both. A recent writer* enumerates four distinct theories advanced by Jewish theologians of different schools, in accordance with which these portions are interpreted. (1) A theory which may be called the *regal* theory. Those who accept this believe that a Messiah shall at some time appear as Israel's King. This Messiah will be Davidic, but not divine. He shall gather them together from all lands and lead them back to Palestine. As their king he shall take vengeance upon those who for so long a time have oppressed them. His reign shall be a prosperous, glorious and everlasting one. This King is not to suffer. Those predictions concerning a suffering Messiah refer, according to this view to the sufferings of some prophet, or to those of the nation as a unit. (2) A second theory is that of the *Two Messiahs*. A Messiah ben Joseph and a Messiah ben David shall appear at the same time. In the sufferings of the former all predictions of the one kind will find fulfilment, in the deliverance of Israel, wrought out by the latter, the second class of predictions are fulfilled. The former dies in the war with Gog and Magog. The latter reigns forever. (3) A third theory is that of a *Messianic Atonement*. Some believe that an atonement for human sin will have been made in Paradise by the Messiah before his appearance on earth. This atonement will be made by suffering of the most intense character. Others, we are told, suppose that the Messiah has already been born, but that he has not yet manifested himself, and that at the present time, and indeed, until the time of his manifestation he is engaged in making atonement for Israel's sins. (4) A fourth theory is denominated the *No-Person* theory, in accordance with which the Messiah is supposed to be an age of prosperity and, in no sense, personal.

➤BOOK NOTICES.◀

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

BIBLICAL STUDY.†

Upon opening a book on *Biblical Study*, by an author who occupies a prominent position in a leading theological seminary, who is the editor of a denominational Review, which may safely be regarded as the best Review in the country, and who has had many years' experience in the work of teaching the Bible, a reader

* Burnham's *Old Testament Interpretation*, pp. 184, 185.

† *Biblical Study: Its Principles, Methods and History*. By Prof. CHAS. A. BRIGGS, D. D. New York: Charles Scribner's Sons. 8x5. Price \$2.50.

may be pardoned for expecting to find material of great value, and suggestions which shall prove helpful to him in his work as a student of the Bible. Does the book before us meet the reasonable expectations of its readers? Is its purpose a worthy one? Will it really serve as a help to those who desire to know better how to study the Bible? Is it a book to be studied, or will a hasty perusal suffice? Does it contain anything new? Does it pursue a correct method? Is its teaching true?

Since the publication of Professor Briggs' "critical" views in the *Presbyterian Review*, his friends, as well as his enemies, have been eager to learn still more definitely his views on various Biblical subjects. These critics may surely determine from this volume whether he may be trusted as a trainer of theological students. Those who differ from the author respecting "critical" questions will be the first to acknowledge the need of just such a book, and to recognize this volume as a most valuable aid to a correct understanding of the principles of Biblical study and the historical development of these principles.

After showing that, of all studies, Biblical study is the most important, extensive, profound, and attractive, the author sets himself to indicate the branches, methods and principles of the study, and to sketch their history. Biblical study is, really, *Exegetical Theology*, and this may be subdivided into (1) Biblical Literature, (2) Biblical Exegesis, and (3) Biblical Theology. Under the first division, we have chapters on (a) the *Languages of the Bible*, in which the characteristics of these languages are stated with very great force; (b) *The Bible and Criticism*—a favorite subject with the author, and one which crops out almost unconsciously at every turn, in which "Criticism" is defined, its principles stated, and illustrations given; (c) *The Text of the Bible*; (d) *The Higher Criticism*; (e) *The Literary study of the Bible*; this is essentially the treatment which appeared in the last volume of the O. T. STUDENT; (f) *Hebrew Poetry*. In the chapter on *Bible and Criticism*, we are told that "Biblical Criticism is confronted by traditional views of the Bible which decline re-investigation and revision." The question is, whether, as is claimed, these traditional views and dogmatic statements are really scriptural, and whether the criticism and even rejection of them will place the Bible in peril. At all events, will those who do not believe be influenced by such representations? Can they be prevented from testing the Bible by the principles of criticism? Is it not well for Christians and scholars also to use these tests and defend the Scriptures rather than leave that defence in the hands of dogmatic theologians and scholastics? The right of Biblical criticism is claimed in accordance with the principles of the Reformation and of Puritanism over against the Roman Catholic principle of the supremacy of tradition and dogma. "On this basis the Protestant symbols have been accepted and subscribed by honest and faithful men for their *face value*, for all that is fairly contained therein, and not for certain unknown and undiscovered consequences which may have a chance majority or the most authoritative teachers. Symbols of the faith are the expression of the faith of those who constructed them, and of those who subsequently adopted them, so far as they gave expression to Christian doctrines; but, with regard to those questions not covered by their statements, which they may have held in abeyance, or purposely omitted on account of disagreement, and in order to liberty, or because they were not suited for a national confession or a *child's* catechism, or because they had not yet arisen in the field of controversy—to bring these in by the plea of logical deduction, is to elaborate and enlarge the creed

against the judgment of those who framed it, is to usurp the constitutional methods of revision, is to dogmatize and obstruct those active, energetic scholars who having accepted them for their face value as a genuine expression of their faith, push forth into the unexplored fields of the Bible and theology, in order, by the inductive method and the generalization of facts, rather than by deductions from symbolic or scholastic statements, to win new triumphs for their Divine master."

The chapter on *Higher Criticism* is worthy of special study by those who desire to know, briefly, its rise and growth. That the acknowledged principles of modern criticism would have governed the reformers, if the questions had come up to any great extent, may be inferred from Luther's denial of the Apocalypse to John, and of Ecclesiastes to Solomon, and from the fact that he did not regard the epistle of James as an apostolic writing, and treated Jude as an extract from 2 Peter. Others of the reformers, likewise, had liberal views as to the authorship and even the canonicity of certain books. Many items of interest are brought out in this connection. The author, after explaining what, in his opinion, is the true method of dealing with the traditional theories treats successively the Rabbinical theories, the Hellenistic and Christian theories, the New Testament views of the Old Testament literature, the rise of the Higher Criticism, and the Higher Criticism in the 19th century.

The remaining chapters are (X.) on the Interpretation of Scripture, in which there is given an historical review of the various theories; (XI.) on Biblical Theology, in which are discussed the various types, the rise, the development, and the position and importance of this branch; (XII.) on the Scriptures as a means of grace.

A noteworthy feature of the book is the catalogue of literature, pp. 429-486. This contains a list of reference books for Biblical study. This list will doubtless be amended in some particulars in a second edition.

The question at once arises in the mind of the reader, Why is so much space given to the subject of criticism? Two answers may be given. No subject, connected with the Bible, is demanding to-day the same amount of attention. For fifty years or more, vigorous discussion has been going on; it grows more and more urgent with each year. In such a treatise, a large proportion of space must be given this question, because it is a living one. And besides, it is well known that Dr. Briggs is particularly interested in this question. His articles, referred to elsewhere, have placed him in a somewhat peculiar position. The book is intended, doubtless, as a defense of that position. It is quite hostile in its attitude towards traditional views. It would have the *right* of criticism acknowledged. It would accept as authoritative in reference to Scripture, everything that the Scriptures teach; but those questions not decided by the Scriptures, it would decide by the principles of Higher Criticism; should any question remain still undecided, *tradition* may be used. In theory, this position is certainly plausible. Is it not a practicable one?

Forty pages are given to Hebrew Poetry, seventy to the Interpretation of Scripture. We do not desire to criticize the lengthy treatment of the former subject. It is most excellent. No treatment, heretofore published, contains as much genuine information in the same space. Yet are not seventy pages too few, in proportion, for that extensive subject, Interpretation of Scripture? The writer does not say too much concerning the position of Biblical theology. That the importance of

this department is coming to be more highly appreciated is shown by the fact that in many seminaries, aside from the chair of Systematic Theology, there is also one of Biblical Theology.

The book, as a whole, indicates on the part of the author (1) a determination to convince his readers that the time has come for a scientific study of the Bible, and to inspire in their hearts a desire to engage in this study; (2) an extended and available knowledge of the facts and principles concerning which he writes; (3) a broad, liberal and intelligent spirit, a thorough knowledge of the demands of the times. The book will stir men up. It will challenge their attention. It will provoke study, and while not all the facts and conclusions which it announces will be established, it is probable that the position, in general, will, a decade hence, be accepted by many of those who to-day so strongly condemn it.

THE KINGDOM OF ALL-ISRAEL.*

This is an attempt to tell the story of the Hebrew Empire, a small kingdom it is true, but one whose "annals have always been regarded as a heritage of mankind, fraught with welfare to the whole world." The author accepts the traditional views of this history, and the work is therefore strictly orthodox. Regarding the Pentateuch as the chief source of Hebrew literature, the author has set himself to the task of finding "the living rills which run from it throughout the after-history in words, in quotations, and in ideas," and of tracing them back to the fountain-head.

There are eighteen chapters in the volume. It begins, of course, with *The Election of a King*. The writer here feels called upon to notice the nature of Hebrew historical writings and the doubts regarding their trustworthiness. In chapter V. we find discussed the *Law and legislation among the Hebrews*. Here a fact, which seems to have been overlooked, is noted, that "at no time during the five centuries of the monarchy (1100-588 B. C.) is a word said of a body of laws enacted or codified by any of the kings." The inference is clear, says the author, that a law code evidently existed before a king filled the throne of Israel. It is the opinion of the writer, and he endeavors to substantiate that opinion, that when the Hebrews left Egypt they had a code of laws or customs with them, and that Ex. XXI.-XXIII. contain these precepts. The high civilization of this ancient code is enlarged upon. With a chapter on the "Anointing and Advancement of David," another on "David an Outlaw and an Exile," another on "The Death of Saul," and others on the "Literature and Worship of the People," "Reconstruction of All-Israel," "The Avenger of Blood," "The Close of David's Reign," we come to chapter XIII., "Deuteronomy—Antiquity of the Book—Internal Evidence." In proof of the antiquity of the book, there are urged four reasons: (1) The absence of any allusion to the relations sustained by Israel to Assyria in the time in which critics claim it to have been written. Vast changes had taken place in the condition of Israel, to which not the slightest reference is made. A forger could have written such a production and have failed to betray himself. (2) "There is no mention of Jerusalem in the book, or of the temple, as there ought to have been, if it was written when Hezekiah was attempting to put down

* *The Kingdom of All-Israel: Its History, Literature and Worship*. By JAMES SIME, M.A., F.R.S.E. London: James Nisbet & Co., 21 Berners street. 1883. 8vo, pp. 621. Price, \$4.00.